Christian Register.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——*Luke* xii, 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 81 WASHINGTON-STREET.

VOL. VI. BOSTON, SATURDAY FEBUARY 3, 1827. No. 5.

THE SOUND OF THE SEA.

Thou art sounding on, thou mighty sea,
Forever and the same!
The ancient rocks yet ring to thee,
Whose thunders naught can tame.

Oh many a glorious voice is gone
From the rich bowers of earth;
And hushed is many a lovely one
Of mournfulness or mirth.

The Dorion flute, that sigh'd of yore
Along the wave is still;
The harp of Judah peals no more
On Zion's awful hill:

And Memmon's lyre hath lost the chord
That breathed the mystic tone,
And the songs at Rome's high triumphs pour'd,
Are with her eagles flown;

And mute the Moorish horn that rang
O'er stream and mountain free,
And the hymn the leagued Crusaders sang
Hath died in Gallilee.

But thou art swelling on, thou deep;
Through many an olden clime,
Thy billowy anthem, ne'er to sleep
Until the close of time.

Thou liftest up thy solemn voice
To every wind and sky,
And all our earth's green shores rejoice
In that one harmony!

It fills the noontide's calm profound,
The sunset's heaven of gold;
And the still midnight hears the sound
E'en as when first it roll'd.

Let there be silence deep and strange,
Where crowning cities rose;
Thou speakest of One that doth not change—
So may our hearts repose.

Mrs Hemans.

ECCLESIASTICAL.

In speaking of Rev. Mr Upham's Dedication Sermon, in our last paper, we mentioned that an interesting Historical Sketch of the First Church in Salem was appended to it. Whatever throws light on the characters and principles of our justly venerated ancestors, is worthy of all attention and respect. We propose therefore to give, not merely an extract from the sketch, but, as we have room and opportunity, the whole eight pages of the Sketch itself, conscious that in this way we not only do a better service to our readers, but more justice to the distinguished gentleman who prepared it.

"The pilgrims that landed at Plymouth in 1620, were a branch of the English church at Leyden, in Holland, under the pastoral care of the worthy and excellent JOHN ROBINSON. Their principles of separation from the Church of England were so strict and rigid, that in 1624, ROGER CONANT, a religious, sober, and prudent gentleman, with a few associates, left Plymouth, settled at Nantasket, where they remained a little more than a year, then removed to Cape Ann, and in 1625 again removed towards the bottom of the bay, and took uptheir station at Naumkeake, on a pleasant and fruitful neck of land, encircled by an arm of the sea on each side, in either of which, vessels of good burden might easily anchor. Thus ROGER CONANT was the founder of the earliest permanent settlement in the Colony of *Massachusetts Bay*. He survived till 1680, and died at Salem.

"GOV. ENDICOTT, with a company of planters, arrived and settled at Naumkeake on the 6th Sept. 1628; and another company, with four clergymen, FRANCIS HIGGINSON, SAMUEL SKELTON, FRANCIS BRIGHT, and RALPH SMITH, who had been invited to join them, sailed from England in May, 1629, and arrived in the harbor of Naumkeake June 29th. The name Naumkeake, which the settlement had borne till the arrival of this company of planters, was changed to SALEM, in reference to Psalm lxxvi. 2. A few houses only had been erected. The Rev. Francis Higginson, in his description of 'New England's Plantation,' written the same year, observes, 'When we first came to Nehum-kek, we found about half a score of houses, and a faire house newly built for the Governor; we found also abundance of corne planted by them, very good and well liking. And we brought with us about two hundred passengers and planters more, which, by common consent of the old planters were all combined together into one body politicke under the same Governor. We that are settled at Salem make what haste we can to build houses, so that within a short time we shall have a faire town. We have great ordnance, wherewith we doubt not we shall fortify ourselves in a short time to keepe out a potent adversary.'

"The establishment of regular Public Worship was an object dear to the hearts of these colonists. Gov. Endicott, soon after their arrival, set apart the 20th of July, 1629, as a solemn day of humiliation for the choice of a Pastor and of a Teacher; the first part of that day was spent in praise and teaching —the latter part was devoted to the election; every member voted by ballot for a Pastor and a Teacher The result was, that Mr Skelton was chosen Pastor, and Mr Higginson Teacher. Mr Skelton was more advanced in age than Mr Higginson, and was the friend and favorite of Gov. Endicott, who had received his first religious impressions from his preaching. They immediately accepted the call, when Mr Higginson, with three or four of the gravest members of the church, laid their hands on Mr Skelton with prayer, and then there was imposition of hands on Mr Higginson. The full choice of Elders and Deacons was then postponed to the 6th of August.

"The First Church was formed and organized on the 6th of August, 1629; on that day a Covenant was drawn up by Mr Higginson, and their officers were set apart, and thirty members admitted to the church, in the presence of Gov. Bradford and the other Plymouth delegates, who, from their shallop having been detained by contrary winds, did not arrive till the ceremonies had been commenced.

"The First Church was founded on principles of perfect and entire *Independence* of every other ecclesiastical body. The ceremonies of forming the Church, and of ordaining its Ministers, were performed by Laymen. The first planters were vigilant to protect and preserve their ecclesiastical independence; on their first arrival with Gov. Endicott, they exchanged friendly communications with their fellow Pilgrims at Plymouth, but explicitly and frankly declared that *the Church in Plymouth should not claim any jurisdiction over the church in Salem*, and further, that *the authority of Ordination should not exist in the clergy, but should depend on the free election of the members of the church.*

"The Ordination of Skelton and Higginson took place three years before any other, either in Massachusetts Bay or Plymouth Colony. In 1632 the Rev. Ralph Partridge was ordained at Duxbury. In the meantime, Brewster, Lyford, Rogers, and Smith, had *prophecied* at Plymouth, according to the language of the times, when a man preached who had not been inducted into the office of Pastor or Teacher.

"Skelton and Higginson had been nonconformist ministers in England, and had been respected by the puritans for their abilities, learning, and virtues. They continued in the ministry at Salem till their deaths.—Skelton died August 2, 1634; Higginson lived but a short time; he died August 6, 1630; but he lived long enough to secure the foundation of his church, to deserve the esteem of the colony, and to perpetuate his venerated name among those of the worthies of New England.

"The successor of Skelton was the celebrated ROGER WILLIAMS, who arrived in 1631, and after preaching sometime at Plymouth and at Salem, was settled at Salem in 1634; he had in his youth, according to tradition, been patronised and educated by Sir Edward Coke; he was bred at the university of Oxford. His peculiar dogmas and rigid religious opinions soon gave rise to dissensions; one of his whimsical opinions, in which Endicott had concurred before the arrival of Williams, was that *women ought to wear veils so that their faces might never be seen at church;* and he prevailed on Endicott to cut from the King's Colors the Red Cross, which he deemed a badge of Popish superstition. He also maintained that 'the King of England had no right to take the lands in America from the Indians and give them to his own subjects,' and also that 'an universal liberty of conscience ought to be allowed to all in religious matters.' For these imputed heresies he was, in Nov. 1635, summoned before Gov. Haynes and the Assistants in General Court,—and, openly justifying them, he was ejected from his ministry, sentenced to banishment, and ordered to depart out of the jurisdiction in six weeks. A great number of the principal members of his Church were so affectionately attached to him, that they voluntarily resolved to go into exile with him to the solitary wilderness of the Narraganset country. The Governor and Assistants, on discovering this, issued a warrant, in January, 1636, to arrest and transport him to England. He escaped from his pursuers, and during the inclemency of winter sought a refuge in the country about Narraganset Bay, at Sekonk, now Rehoboth; at the suggestion of his friend Gov. Winslow, of Plymouth colony, to prevent the Massachusetts colony taking offence at his finding an asylum in the Plymouth territory, he struck his tent and pitched it on the other side of the Bay. He there founded the third New England Colony.—He soon formed into a church the devoted band of friends who followed him; and, on that occasion, observed to his brethren, that 'the Providence of God had found out a place for them among the savages, where they might peaceably worship God according to their consciences—a privilege which had been denied them in all the Christian countries they had ever been in." In devout thankfulness for this greatest of blessings, he named the place where they were settled, *Providence*. Liberty of conscience being established there, and denied in the neighboring Colonies, soon induced others to join them. Having no house for public worship, they met for this purpose in a grove, when the weather was not inclement.

"In 1642 Roger Williams went to England, and in the year following, by the assistance of his friend, Sir Henry Vane, obtained a Charter. In 1647 a code of laws was prepared, which, among other enactments, provided, that 'Conscience should be free, and men should not be punished for worshipping God in the way, they were persuaded, He required.'"

(*To be continued.*)

DOCTRINAL.

The following is from the *seventh* head of discourse, in Dr Channing's late Dedication Sermon.

"Unitarianism promotes piety *by the high place, which it assigns to piety in the character and work of Jesus Christ.* What is it, which the Unitarian regards as the chief glory of the character of Christ? I answer, his filial devotion, the entireness with which he surrendered himself to the will and benevolent purposes of God. The piety of Jesus, which, on the supposition of his Supreme Divinity, is a subordinate and incongruous, is, to us, his prominent and crowning, attribute. We place his 'oneness with God,' not in an unintelligible unity of essence, but in unity of mind and heart, in the strength of his love, through which he renounced every separate interest, and identified himself with his Father's designs. In other words, filial piety, the consecration of his whole being to the benevolent will of his Father, this is the mild glory in which he always offers himself to our minds; and, of consequence, all our sympathies with him, all our love and veneration towards him, are so many forms of delight in a pious character, and our whole knowledge of him incites us to a like surrender of our whole nature and existence to God.

"In the next place, Unitarianism teaches, that the highest work or office of Christ is to call forth and strengthen piety in the human breast, and thus it sets before us this character as the chief acquisition and end of our being. To us, the great glory of Christ's mission consists in the power, with which he 'reveals the Father,' and establishes the 'kingdom or reign of God within' the soul. By the crown, which he wears, we understand the eminence which he enjoys in the most beneficent work in the universe, that of bringing back the lost mind to the knowledge, love, and likeness of its Creator.—With these views of Christ's office, nothing can seem to us so important as an enlightened and profound piety, and we are quickened to seek it, as the perfection and happiness, to which nature and redemption jointly summon us.

"Now we maintain, that Trinitarianism obscures and weakens these views of Christ's character and work; and this it does, by insisting perpetually on others of an incongruous, discordant nature. It diminishes the power of his piety. Making him, as it does, the Supreme Being, and placing him as an equal on his Father's throne, it turns the mind from him as the meekest worshipper of God; throws into the shade, as of very inferior worth, his self-denying obedience; and gives us other grounds for revering him, than his entire homage, his fervent love, his cheerful self-sacrifice to the Universal Parent. There is a plain incongruity in the belief of his Supreme Godhead with the ideas of filial piety and exemplary devotion. The mind, which has been taught to regard him as of equal majesty and authority with the Father, cannot easily feel the power of his character as the affectionate son, whose meat it was to do his Father's will. The mind, accustomed to make him the Ultimate Object of worship, cannot easily recognize in him the pattern of that worship, the guide to the Most High. The characters are incongruous, and their union perplexing, so that neither exerts its full energy on the mind.

"Trinitarianism also exhibits the work, as well as character of Christ, in lights less favorable to piety. It does not make the promotion of piety his chief end. It teaches, that the highest purpose of his mission was to reconcile God to man, not man to God.—It teaches, that the most formidable obstacle to human happiness lies in the claims and threatenings of divine justice. Hence it leads men to prize Christ more, for satisfying this justice, and appeasing God's anger, than for awakening in the human soul sentiments of love towards its Father in heaven. Accordingly, multitudes seem to prize pardon more than piety, and think it a greater boon, to escape, through Christ's sufferings, the fire of hell, than to receive, through his influence, the spirit of heaven, the spirit of devotion. Is such a system propitious to a generous and ever-growing piety?"

SELECTONS.

The following continuation of the notice which we gave last week, of the *Twentieth* Report, [not *Twelfth*, as stated in our last,] of the London African Institution, will be found interesting to all who wish well to the cause of humanity.

'*Present State of the Slave Trade.*

'In passing forward, from the state of the law on this subject, to the condition of the trade itself, the directors are under the painful necessity of stating, that, notwithstanding the declarations contained in the former part of this Report, much remains in promise and upon paper only. A marked contrast between professions and conduct is sufficiently disgraceful in the case of individuals: but it is much more discreditable, because much more inexcusable, on the part of nations; and, above all, when the subject on which such contradictions are exercised is the life and happiness of human beings. That a single Guinea ship should have ever sailed without at once calling forth the instant and general indignation of mankind, is no great compliment to the manner in which the feelings and the understanding of men are either formed or satisfied: but the offence of one generation descends quietly, as a habit, to another; and every thing, without inquiry, is taken to be right. That the public attention of great communities should be for years forced to such a traffic, its cruelty acknowledged, and yet that cruelty be by law established, is matter of still more serious shame. But it is a degree of debasement lower still, for the Government of a great people to guarantee its abolition by that which is most sacred among nations, the solemnity of treaty, without making afterward one effort to carry such Treaty into effect; and to persevere in corrupting the morals of its own subjects, by going through a hypocritical legislation, which, by daily connivance, it almost advertises may be violated with impunity.

"Of two honorable powers, the directors say—

'The co-operation of the King of the *Netherlands* in the measures necessary for its suppression, relieves that government from any such imputation.—The *American* slave trade seems almost entirely extinct: such traces of suspicion only appear in the correspondence as it will be impossible to prevent, as long as any other nation is avowedly carrying it on.

"Of other states, the directors give the following disgraceful notices:—

'The *Portuguese* and *Brazilian* slave trade is not only carried on as extensively as ever; but without any regard to those restrictions, either as to place or tonnage, to the observance of which Portugal is bound by treaty—

'The *Spanish* trade has been also carrying on with the same indifference to treaties, and the same carelessness of concealment:

'The only difficulty, in attempting a summary of the *French* trade, is the fixing where to begin; the evidence consists of the list of her slave ships swarming on the coast of Africa, and of their public equipments in the ports of France, especially at Nantz.

"These notices are proved by a large induction of facts. In reference to France it is said, after describing, in the words of the Baron de Stael, the notorious manner in which the trade is carried on from the port of Nantz—

"Well might Mr Canning write to our ambassador at Paris—

'Scarcely an arrival takes place from Africa, without bringing with it accounts that slave trade undertakings, covered by the flag and carried on by the subjects of France, are in activity from north to south and from west to east, throughout the whole coast of that vast peninsula; and, in the African Islands, the West Indies, and elsewhere, French subjects are continually heard of as fitting out vessels for the slave trade. In the very ports of France herself, these undertakings form the entire and almost public concern of companies of her merchants: one of these ports, that of Nantz, seems to be entirely devoted to it; and is thus pointed out to the marked attention of the French government. Your Excellency, and your predecessors, have repeatedly given to the French minister the particulars of these equipments, from their earliest state to the time at which they leave that port for their ultimate destination: but, still, these proceedings go forward with unabated vigor; and, as it appears, with perfect impunity. The French Laws on this subject are neither efficient in themselves, even in the heart of her dominions; nor can it be believed that they are acted upon with integrity. You will submit these statements to the Government of France; and you will express a hope, that His Most Christian Majesty will not longer permit, on the part of his subjects, a traffic which has been abandoned as disgraceful by every other power of the civilized world.

"A shocking fact is alleged in the following extract—

'The Paris petition of last February states—

'That it is established, by authentic documents, that the slave captains throw into the sea, every year, about THREE THOUSAND negroes, men, women, and children; of whom more than half are thus sacrificed while yet alive; either to escape from the visit of cruisers, or because, worne down by their sufferings, they could not be sold to an advantage.

"The directors conclude their view of the state of the trade with the following forcible observations:—

'It is disheartening that we should have ourselves to keep up the police establishment of the world for the suppression of the slave trade, when the immediate effects of all our efforts, under the present law, are such, that, for the present, we seem only to drive it into other channels, and oblige it to adopt circuitous and fraudulent designations. The Spaniards and Portuguese do not affect, themselves, to be at the pains of taking a single naval precaution to secure the observance of their laws: the French squadron has been sometimes absent altogether, and always very insufficient; and the Senegal acquittals are likely to remove the alleged reluctance of their cruisers.

'If it were for the hope of better times, it might be asked, looking at the returns from the mixed commission courts, wherefore are they established? In the last return from Rio Janeiro, comprising the first half of 1825, an inadmissible appeal respecting the Cerqueira is the only case before them; in Cuba, surrounded by slave dealing, not one. The condemnations at Sierra Leone, for 1824, amounted to six—five Portuguese and one Spanish—or 1245 slaves; the whole number of condemations there, since the establishment of the mixed commission court, being 52, or 5160 slaves.

'The horror of sanctioning a traffic in human blood, and the necessity of making a beginning, under any circumstances, however painful, cause us to feel that the abolition of the slave trade, (though yet in great measure only nominal,) is still a real advance in the history of truth and justice. When right principles are once acknowledged, the corrupt practice of the world may fight against them for a time, but must at last fall in with and conform to the univeral opinion of all that is respectable among mankind.

'Besides, no one could have anticipated such flagrant outrages upon all treaty and all humanity, as the present privileged contraband trade exhibits. The law and practice can neither of them long subsist. A mutual right of search, under the proper restrictions, once adopted, will prevent individual connivance, and turn the jealousy of nations to a merciful account. The right of seizure, in case of unequivocal equipment, will not leave the chance of capture reduced to the shortest possible moment, that of hurrying the slaves on board, or the accident of being fallen in with on the open seas. Fabricated logbooks, double sets of papers, and assortments of flags of every nation, are become such essential parts of the system, that some severe penalties must be agreed upon, among states, against forgeries of this description, by which the pirate and the slave-captain abuse the honor of every independent nation whose name they desecrate, as much as they disclaim all sympathy and relationship with the common interests of the human race.'"

No mockery, indeed, can be equal to that of proclaiming a code of conditions for the investigation of truth, and receding from them the instant that certain notions of truth are contested; nothing more insulting to common sense than to invite us to the task of inquiry, by telling us that all are to have a free stage and fair play, and that, however we may differ upon "some minor points," (the fixing of Easter, I suppose, or the cross in baptism,) "which are not of such moment as to require the perpetual miracle of an infallible judge of controversies," yet should we therefore not "*act as enemies*," but "in approximating charity, strive to live up to the precepts of our common Christianity," and so forth; and yet, in the very next breath, to undo all these concessions, to forget all these admonitions, to refuse the charity of respect, and *the claim of communion*, the moment any individual or body advances opinions which, in their CERTAINTY of being ALWAYS IN THE RIGHT themselves, they choose to brand with a deviation from their so-called orthodoxy. Let but a Clarke, or a Whiston, or a Price, lay a finger upon their creed, and THEN are all the dogs of war let slip, and the gates of mercy closed!—*Mon. Repository.*

If, by reason of the variety of tempers, abilities, educations, and unavoidable prejudices, whereby men's understandings are variously formed and fashioned, they do embrace several opinions, whereof some must be erroneous; to say that God will damn them for such errors who are lovers of him, and lovers of truth, is to rob man of his comfort, and God of his goodness, it is to make man desperate, and GOD A TYRANT.—*Chillingworth.*

ARABIC POETRY.

A brief memoir was lately read before the Asiatic Society of Paris, by the Baron Silvestre de Sacy, on the utility of the study of Arabic Poetry. After stating other advantages of this study, he adds;—

"I ought not to forget a very useful purpose to which Arabic poetry can be applied; I mean the light which it diffuses upon another poesy, Divine in its source, and sublime as the Heaven from whence it derives its origin, but human as far as regards its

design, since it is consecrated to our instruction, to the reformation of our manners, and to the elevation of our souls towards our common Author; since it is intended to inspire us with fear of his judgments, gratitude for his favors, and confidence in his paternal goodness; since, in short, it is meant to triumph, by means of holy and elevated feelings, over the deceitful charms of pleasure, the seductive illusions of pride, and the combined efforts of a wandering mind and a corrupt heart. If the study of the antique Arabic poetry can assist us, as there can be no doubt it may, in penetrating deeply into the sanctuary of the poesy of ancient Sion; if, with its aid, we can dispel any of the obscurities which impair the effect of the sublime songs of Isaiah, the eloquent lamentations of Jeremiah, the energetic and terrific pictures of Ezekiel, the bitter groans and keen expression of the tried innocence of Job, and the varied accents, always dignified and always affecting, which issue from the lyre of David; will it still be said that we should regret the efforts expended for the purpose of acquiring knowledge from whence such results can be obtained?"

The following allusion to the Apocrypha is from the Monthly Repository of October. If some one of our friends at the University, engaged in biblical studies, will furnish us with a paper, or series of papers, on the "literary history of the apocryphal books," agreeably to the hint in this article, he will not only oblige us and our readers, but will do the public a worthy service.

"One good effect will, I hope, be produced by the controversy which is now shaking the Bible Society. The public must surely obtain information, of which they are grievously destitute, concerning the Apocrypha. All that nine hundred and ninety-nine out of every thousand Christians in this country know of the matter is, that there are certain books sometimes bound up with the Bible, which in some degree not ascertained, and for some reasons not apparent, are of lower value and authority than the rest of the volume. Now, Sir, I do hope that in this book-making age some compiler will give us in a little work, the literary history of the apocryphal books. A small portion of industry, learning and judgment, might suffice for the task. In the mean time, perhaps one of your correspondents will point out the works already existing in which a scriptural learner may find at least some scattered notices upon this interesting but neglected topic."

CHRISTIAN REGISTER.

BOSTON, SATURDAY, FEBRUARY 3.

In the last Register we gave a large extract from the Twentieth Report of the African Institution. These extracts related chiefly to the *state of the law*, on the subject of the Slave Trade. It will be perceived that the English ministry, in some degree excited and urged forward, undoubtedly, by the benevolent efforts of the African Institution, have been foremost in their efforts to bring the different governments of Europe to a just sense of the enormity of this traffic. To the lasting disgrace of Spain and Portugal, these governments persevere not only in their inhuman neglect of the subject, but, on the part of Spain, in the utter disregard and defiance of solemn treaty.

The extracts which we give this week will be found to refer more immediately to the *condition* of the trade itself.

The cooperation of France in the suppression of the traffic is only nominal. Slave vessels are fitted out in most of her ports; and the port of Nantz, in particular, seems to be almost entirely devoted to the business. It is done, probably, with some degree of secrecy, yet with much less regard to the comfort of the slaves, than formerly, when carried on openly, and without fear.

It unfortunately happens that the very efforts which the benevolent are now making for the suppression of the Slave Trade, so operate as to increase the sufferings and miseries of the unhappy slaves. The necessity which the vigilance of the English and American cruisers impose on the masters of slave ships, to observe the utmost secrecy in their movements, and to conceal every thing that might raise a suspicion of being engaged in the trade, has frequently led the masters of these vessels, to the commission of acts at which humanity shudders. The following is an instance of the kind, and we fear too, that it is not the only instance of similar wholesale murder, which stands in solemn record in the court of heaven, against the mastors of slave vessels.

"The Sierra Leone Gazette, of the 9th Sept. on the authority of a correspondent, mentions a most atrocious act of barbarity, on the part of a French slave captain named Gilbin. This fellow had carried off from the Gallinas, about six weeks before, 250 slaves, whom he intended to introduce serreptitiously into Guadaloupe. He succeeded in landing the whole, except sixtyfive, when, having observed a French cutter comimg towards the vessel, he threw those sixtyfive miserable beings overboard, in order to avoid a discovery of the traffic he had been carrying on! The Governor of Guadaloupe, it is added, gave orders to seize the murderer, when the crime he had perpetrated, was discovered by the dead bodies that were drifted ashore; but he sailed before the order could be executed."

Dreadful as this statement is, we find by recurring to the article on the state of the Slave Trade, on our first page, that this is only *one* instance in *many* of a similar character. We are told that it has been proved by authentic documents, that the slave captains throw into the sea, every year, about 3000 negroes, men, women and children, of whom more than half are thus sacrificed while yet alive; either to escape detection by the cruisers, or because being worn down by suffering, they could not be sold to advantage.

Well has Cowper said,—

> There is no flesh in man's obdurate heart,
> It does not feel for man; the natural bond
> Of brotherhood is sever'd as the flax,
> That falls asunder at the touch of fire.
> He finds his fellow guilty of a skin
> Not colored like his own,—and having power
> T' enforce the wrong, for such a worthy cause
> Dooms and devotes him as a lawful prey.

Disheartening as these accounts may be, we do not however despair of the final triumph of justice and benevolence over fraud and cruelty. We rejoice to believe with Cowper, that,

> "The groans of nature in this nether world,
> Which Heav'n has heard for ages, have an end;"

—that it has not been said in vain,—

> "The time of rest, the promised sabbath comes."

There is a redeeming spirit at work. Public sentiment is daily growing more powerful in its aid of every virtuous and benevolent effort. In every corner of the world where the expression of the public sentiment is not overawed and selenced, a growing impatience is manifested, of every infringement of personal liberty, and every species of oppression; and the tyrannical and merciless sufficiently manifest, by their increased activity and violence, that they are conscious themselves that their time is short.

The Annual meeting of the American Colonization society was held in the capitol at Washington, on Saturday, the 13th inst. The annual Report of the managers having been read, several resolutions were offered and agreed to. Mr Powell, of Virginia, after stating that he had formerly looked on the society as calculated to produce more evil than good; expressed his conviction that it promised to be the instrument of great and beneficial results. The meeting was finally adjourned, after having been addressed by Mr Key, Gen. Mercer, and Mr Clay, to meet that day week in a more spacious and convenient place.

On the evening of Saturday the 20th ult. an adjourned meeting of the society was held in the Hall of the House of Representatives. In the absence of the President—Hon. Bushrod Washington, Mr Clay was called to the chair. Several gentleman were present from different states in the Union, as delagates from auxiliary societies. The meeting was addressed by Rev. Mr Gurley, and Hon. Stephen Van Rensalaer, Hon. Mr Lawrence, Rev. Mr Hawley, Mr Knapp, of Boston, Hon. Mr Clay, and Hon. Mr Mercer. Mr Mercer submitted a resolution in relation to the Slave Trade, of the following import; that a memorial be prepared and translated into the languages of most currect use in Europe and America, addressed to the sovereign authority of every maratime nation on both continents, earnestly soliciting the denunciation of the Slave Trade as piracy. The resolution was adopted, and Gen. Mercer, Gen. Jones and Dr Laurie were appointed a committee to carry it into execution.

It appears that within about two months, upwards of twenty Associations had been formed to co-operate in accomplishing the great purposes of the Colonization Society. The most distinguished of these, is the Colonization Society of the state of Pennsylvania, which has already sent $600, as a contribution to the funds of the parent society.

We briefly alluded in our last to the late Sermon of Rev. Mr Upham, associate pastor of the first congregational church in Salem, at the dedication of a new house of worship. A full notice of this sermon in the form of a review, may perhaps be wished and expected by some of our readers. In this, however, we shall not gratify them. We deem it much better to give them at once, what Mr Upham has himself said, than to intrude upon them our own remarks on what he has said.

We shall make, therefore, such extracts from the discourse as seem to us best fitted to give a fair view of its merits, and while they please by their beauty, at the same to improve and benefit our readers by the intrinsic value and importance of the sentiments and principles they inculcate.

The discourse is founded on the passage in Ezra v, 2. "We are the servants," &c. After a modest and very appropriate exordium, Mr Upham proceeds to speak in the following just and manly terms of the distinguishing opinions embraced by the class of Christians to whom he belongs, and of those sacred principles of protestantism which were the cause as well as the justification of a departure "from the speculative views of our fathers."

"If those peculiar speculative opinions which, as is well known, we entertain, shall not at this time receive so particular an attention, or be brought so obviously into discussion, as is frequently the case on similar occasions, let no one charge us with being lukewarm or indifferent concerning them.—Many of us have sacrificed much in consequence of holding them. Some of us, in arriving at them, have torn away from around our hearts those associations and prejudices of education, which no man can break without a struggle, or surrender without regret. But a careful, and we trust, a devout study of the scriptures, frequent and patient reflection, accompanied with the most prayerful solicitude to discern the way of truth, have led us to them. Our convictions that they are in harmony with the word and will of God, have been confirmed and settled deeper into our minds by every step which we have taken in the course of religious contemplation and inquiry. They have appeared to us continually more and more accordant with those views which the combined light of reason and revelation exhibit of the character of God, and of the nature and destination of man. They have served, we think, as a more secure and solid foundation for our hopes, as a stronger incentive and encouragement to prayer, as a firmer support of our faith, as a more certain and inexhaustible source of consolation in affliction, and as a more efficient promoter of our virtue and piety, than any other system of christian doctrine could be. We hope that we say this without arrogance, but we do say it with confidence, for we have an inward assurance of its truth. Every operation of our mental faculties, every affectionate exercise of our hearts, bears testimony to the reasonableness and the value of our conviction of the correctness of those general views, which, much against our own feelings and wishes, constitute us a distinct denomination of Christians, and on account of our professing which conviction, we have been forcibly separated from the communion and fellowship of many of that class of American churches which began their existence on this spot, and from whose essential and fundamental principles we have never departed, as will, we think, be made to appear in the sequal of this discourse.

"Our peculiar religious opinions we cherish and cling to as our most precious possessions. They are closely associated with every gracious and holy aspiration of our souls. They are indissolubly connected with our joys on earth, and with those hopes which we have placed in heaven. They have given the form and coloring to every prospect of the improvement of humanity, and to every vision of the life to come which has been pictured before us, and upon which our eyes have delighted to rest. For them we are ready to sacrifice any thing, to endure any thing. For the sake of enjoying them in our own bosoms, we should 'count not even our lives dear unto us.' And we feel it to be our duty to endeavor, by the use of all those means which can be employed, consistently with the principles of Protestantism, and which are not incompatible with the dignity, the simplicity and the independency of our primitive religious institutions, to diffuse them as far and wide as our influence can reach.

"But we arrived at these opinions by departing from the speculative views of our Fathers, in the exercise of a right which our Fathers received from their ancestors—in the exercise of a right which was established, nay more, in *the furtherance of a design*, which was proclaimed by those great and good men who founded this church, and who, in the long and bright succession of christian reformers, are destined to hold a position second to none, of any period or region. It was to advance the reformation, a work by universal acknowledgment among them but partially accomplished, that these shores were colonized and these churches erected. We think that, in every remove of any moment which we have made from our ancestors, we have 'advanced the reformation.'—We believe that the prophetical assurance of the venerable pastor of our sister church in Plymouth is now, after the lapse of two centuries, as true as it then was, and that it will ever continue to be true. We also 'are verily persuaded, we are very confident. the Lord hath more truth yet to break forth out of his holy word.' We give, therefore, to our children and successors, unimpaired and unshackled, that liberty which has been transmitted to us. We hope and pray that in every generation, there may 'break forth much truth from out of the word of God.'—And if in reaching this truth, they depart from our peculiar religious opinions, we charge their contemporaries not to reproach them on our account. If they preserve and respect those fundamental principles of Protestantism, which were declared at the beginning of our existence as an ecclesiastical body, and which we are now to repeat, we shall not, if it be permitted us to observe them, grieve at their departure from us, we shall exult in their deliverance from what we shall then know to have been error, and rejoice in their advancement towards that perfect light of truth which will be shining around us. Entertaining such feelings and views, we ought not to attempt to enforce, we do not propose to enforce, on an occasion like this, any of those disputed doctrines which we hold. While we admire the liberality, the wisdom, and the foresight of the founders of this church, in refraining from the incorporation of those speculative opinions, which they held as undoubtingly as we hold ours, into the elementary principles upon which it was erected, we are instructed and bound to keep out of sight those distinctive views of doctrine, to which we are attached, while we renew the foundations upon which we rest, re-assert the principles which are to govern us, and enforce again those purposes which we should aim to accomplish. Our great object will be secured, our highest ambition will be gratified, if after the succession of two more centuries, a generation of Christians, far more enlightened and pious than we are, shall be able to approve the sentiments and principles which are now to be uttered, and to rank us by the side of the fathers of this church, in the noble band of the disciples and advocates of that reformation, which Wickliff and Zwingle, and Luther and Calvin, boldly proclaimed and promoted, but did not begin, which has since gone steadily onwards—which will continue while the church and the world remain, and which will not cease even in that higher scene of being which is to come—where we shall still be advancing from 'light to light, and from glory to glory.'"

The above extract is from what may properly be called, only the prefatory part of the discourse. The marrow and richness of the sermon, which are yet comparatively untouched, will be found in those parts where he speaks more fully of the "principles of the Reformation;" principles, though simple and most reasonable in themselves, yet, considering the character of the age,—generously and nobly conceived, and as nobly asserted and vindicated by our illustrious puritan ancestors. All further allusion to these parts we regret that our limits forbid us till another week. In the meantime, let those, who can obtain the discourse, read it, and ponder upon the character, virtues and principles of their New England Fathers,—and, if they are true sons of the Pilgrims, their hearts shall burn within them with holy gratitude to the high and wise Disposer of all things, as well for the honored ancestry it is given us to claim, as for the precious boon of christian freedom they have left us.

We give the following extract of a letter from a correspondent at New York.

"The prospects of the new church seem to me good. A large and cheap edition of Dr Channing's sermon in 12mo. has been published and is eagerly bought. The spirit evinced at the meeting at which the Auxiliary Unitarian Association was formed was excellent, and it was particularly gratifying that members of the Christian Society with their pastor, Mr Clough, cooperate with Congregationalists in this institution."

The Secretary of the American Unitarian Association has received notice of the formation of an auxiliary association in Marlboro' of which, Heman Seaver, is President and Rev. Seth Alden is Secretary.—Also, in the 12th congregational church, in Boston, of which, Mr Lewis G. Pray is Secretary. Also, in New York, from the members of the 1st and 2d Congregational, and the Christian churches.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—As I have seen no notice in your paper of a little book, lately published, will you allow me to recommend to your readers a work for children, entitled, "Evening Hours." It promises a continuance, and the 1st No. is sent from the press of Munroe & Francis, without any attempt to prejudice public sentiment in its favor. The purpose of the author is worthy of encouragement, and the manner in which it is executed seems to me satisfactory, though not so perfect as it will doubtless be, when a little more experience has made the writer familiar with the nature of the task. The plan is simply this; A mother and three children pass the evening in conversation on the history and instructions of the New Testament; the children making the inquiries which might be expected from those who were accustomed to read the Bible with interest, and the mother, drawing her replies from the stories of profane history and sacred geography, while she impresses the moral lessons of scripture.

"Shall we begin the New Testament to night, mother," said Charles, opening the Bible, which Louisa had already placed on the table; "my sister and I thought we should like to ask you many questions concerning some passages which we do not understand at all, and others which we comprehend but imperfectly; and we wish, too, to know more of its historical facts. It will be pleasanter to learn them from you, and we shall better remember them."

The little circle begin with the 22d chapter of Matthew, and in the number already published we have, among other useful matter, an account of the Herod family, and of the prophet Jeremiah. For the next number, which will contain the next evening's conversation, we are promised an account of Jerusalem. If the design should be prosecuted, and we be furnished with a succession of narratives, illustrating the historical parts of the New Testament, the writer will have rendered a service by no means small, to the cause of education and religion.—Some slight faults of composition might be corrected, and we are apprehensive that in some instances the measure of childhood has been overstepped. But the purpose and the success of the author are such as justify us in hoping soon to see the Evening Hours, No. 2. S.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—One of the best English sermonizers is George Walker; yet we scarce ever see his sermons; partly, I suppose, because they fill four 8vo. volumes and cost 12 or 15 dollars, and still more, because they were written by a Unitarian, and therefore nobody but a Unitarian will read them. I wish, if no bookseller will venture to reprint the whole set, that some one would make a selection of ten or twelve discourses for a 12mo. volume. They would make a fine book of practical unitarian reading. I send you a short extract, which will show the honesty of the man and the strength of his style, and admits, I am sorry to say, of application to our city:

"How much every one of the means of christian improvement is neglected, I hardly need to say. There are the resorts of public worship; and of those who give them attendance, there are who present but little appearances of having their thoughts agreeably and usefully employed. I have learned through life that there is but one God of christian worship, that he is no respecter of persons, that he is the same God to every rank and condition of life. But I think I have discovered in the practice of these more enlightened days that there are supposed to be two Gods of our adoration, adapted to the various personages of society; one in the morning, the God of the genteeler ranks of life, the other, in the afternoon, of the plainer and humbler classes. You understand me, and perhaps may some of you be offended. But to offend is far from my intention. I mean only with honesty to correct and to improve. In the duty of a profession of which honesty is a principal character, and will be questioned at the last day, much as I fear man, I fear more the God of truth and holiness. The origin of this practice is bad, so bad that I forbear to mention it; the specious plea which many urge in its defence, argues much of self sufficiency and conceit, and from those, who in religion have the least claim to self-sufficiency; while it presents a most unseemly feature of social and christian worship. The great object of such worship is to prepare all for death and futurity, which we well know will pay no regard to the fugative distinctions that divide us here."

G.

Mr Editor,—In your last Register, I noticed a statement given by a writer under the signature of Verax, which arrested my attention, and gave pain in viewing it, in relation both to good order in the church, and the spirit of mutual forbearance so clearly inculcated and exemplified by the Son of God.

If the facts, stated by this writer, be correct, it is a duty to give the *names* of those neighboring ministers who have presumed to "stretch themselves beyond their line," and enter into another parish for the purpose of sowing division. Their mode of proceeding evinces the disingenuousness and artifice of the order of *Jesuits*, and proves them true followers of Ignatius Logola.

I again say, let us have the names of these men, and of the parish into which they have obtruded their labors of discord and disorganization, and the facts without disguise. Keep back nothing, nor set down ought in malice. Inquirer.

OBITUARY.

FOR THE CHRISTIAN REGISTER.

Died at Buxton, 17th inst. Miss Eliza C. Brewster aged 28 years,—daughter of Dr Royall Brewster, and grand-daughter of the late Rev. Dr Paul Coffin, of Buxton, Me.

In the midst of life all are in death. But while this truth is deeply felt, consolations and joy arise from affliction on the triumphs of Christianity, to the catalogue of which we are happy to annex the deceased. Having been admitted, at the early period of 17 years, a member in full communion with the church under her grandfather's pastoral care, she continued till her death to sustain the character of a serious, devout, and charitable Christian. She read the scriptures for herself; studied and reflected on the doctrines and duties of the gospel, so as to become enlightened, and fully and unalterably convinced of their catholic spirit. Candid and independent in mind, she hesitated not to disclose her views of Christ as the Son of God, and all-sufficient Saviour of men, in whose name alone she trusted for salvation. So amiable was she in life, so patient, humble and resigned in sickness, so animated with the hope of a better world, as to impress on the mind of all, who had the happiness to witness the last and closing scene, an entire belief that she died in Jesus. The surviving parents, brothers and sisters, the church and extensive circle of friends are not left to mourn without hope; their loss, may be considered her everlasting gain.

RELIGIOUS SUMMARY.

Calcutta Schools. By the last accounts from Calcutta, the schools under the care of females of the Baptist Mission, were flourishing. The native female schools of this denomination in India, are under the superintendence of an Association, called the Bengal Christian School Society. It is stated in a letter lately published in the American Baptist Magazine, that an asylum is about to be erected for native female children, where they will be taken care of and educated free of expense to their parents for a number of years. The prejudices of the natives against schools, seem to be giving way, and the influence and power of sentiments relative to caste, are daily growing less.

Juggernaut. At the festival of Juggernaut, in 1825, the number of pilgrims was said to be 250,000. Twenty thousand of these are supposed to have perished, either at the festival, or on their return. Mr Sutton of Cuttack writes, that last year, [1825,] on an extent of ground less than two acres, he saw 90 dead bodies, and in another place 145, all putrifying.

The attendance in July last was small compared with the former year.

The image of the idol is 60 feet high, stretching up in a conical form, and 30 feet wide at the base. The image has a large black face, with enormous eyes, and a large red mouth extending from ear to ear. The image is decorated with gay woollen clothes of different colors, and is moved on a ponderous car with heavy wheels, the spokes of which extend beyond the fellows for the purpose of more effectually crushing and mutilating the bodies of the victims.

Methodists The regular allowance to a travelling Methodist preacher is $100 for himself, $100 for his wife, $16 for each child under seven years, and $24 for each child over seven and under fourteen years old. This, in a family with four children, two in each class, would afford $280 per year. In addition to this, it is recommended by the General Conference, that the people, where any minister labors should appoint a committee to consider what may be necessary for the fuel and table expenses of their minister, and allow him such sum. This we are told, seldom exceeds $100, in country places, so that the whole sum received by a travelling preacher for the support of himself and family, amounts to $380, to which, if we add $20 for travelling expenses, from one station to another, gives the preacher $400 dollars per year.

A petition is before the Legislature of the State of Maine for relief to the Methodist Seminary, at Readfield. At this institution the manual labor of the student is taken for board and tuition fees. "Vigorous students," says a writer in the Zion's Herald, "may support themselves during their studies, and cultivate strength of body and intellect, while they make as good advances in literary attainments as are generally made in our most favored institutions."

Sunday Evening Lectures. These lectures, as we have before remarked, are delivered alternately in the church in Federal Street, and Rev. Mr Ware's church. Thus far the lectures have been listened to with great interest. The Houses have in every instance been very much crowded, and there is the best reason to believe that these services are exerting a very happy influence on the religious feelings and attainments of the hearers. The next lecture will be in the church in Federal-street; the sevices to commence at half past six o'clock.

The Treasurer of the Evangelical Missionary Society in Massachusetts acknowledges the receipt of twenty dollars, from the funds of the Society for Benevolent Purposes of the Twelfth Congregational Society in Boston.

CONGRESSIONAL SUMMARY.

IN THE SENATE

Tuesday, Jan. 18th, a proposition for the appropriation of 10,000 for the relief of the indigent sufferers by the fire at Alexandria, underwent considerable discussion, and the question was finally referred to the committee on the District.

Some time having been spent in the consideration of Executive business, the Senate adjourned to Monday.

On Monday last, a report was made on the subject of the West India trade, accompanied by a bill to regulate the commercial intercourse with the British colonies, and 3000 copies of the report were ordered to be printed.

On Tuesday, Mr Berrian reported a bill, to provide for the appointment of commissioners, for ascertaining the claims under the first article of the treaty of Ghent, for which provision has been made by the late convention with Great Britain. The bill for the relief of the indigent sufferers by the late fire at Alexandria, appropriating $20,000 for that object, was read a third time, and passed, yeas 27, nays 17. The Bankrupt bill was then taken up, and the motion to strike out the 93d section was debated. Before taking the question, the Senate adjourned.

On Thursday the 25th. The Senate, after an able debate refused to strike out the 93d section of the bankrupt bill.

Resolutions were agreed to, authorizing inquiry respecting obstacles to the removal of the Chickasaw and Choctaw Indians.

HOUSE OF REPRESENTATIVES.

Jan. 18, a bill was reported, read twice and ordered to be printed, making appropriations of $585,000 for fortifications.

Documents were received by message from the President relative to a correspondence with the government of the Netherlands on the subject of discriminating duties.

On Saturday a bill passed to allow the citizens of Michigan to elect a Legislative Council. After several hours discussion a bill was passed to be engrossed, to appropriate $65,000 as an indemnification for certain lands in Ohio, sold by the United States by mistake.

On Monday, Mr Everett offered a resolution, which was agreed to, instructing the committee of Ways and Means to inquire into the expediency of revising the laws regulating the importation of books.

The first part of the day was spent in committee of the whole, on the revolutionary pensioners' relief bill; the rest of the day was spent in debating the wool and woollen duties bill.

On Tuesday, Mr Everett, from the library committee, reported sundry joint resolutions, for distributing and disposing of printed documents, and other works in the library of Congress, which were twice read, and ordered to a third reading. Mr Cocke moved a resolution for an inquiry into the expediency of abolishing the office of appriser of goods in the custom houses, and assigning their duties to the inspectors of the customs, which was, after a short debate, laid on the table. The bill for regulating the duties on wool and woollens was then taken up, and after a debate on the motion of Mr Buchanan to discharge the committee of the whole from the further consideration of the bill, was decided in the negative, 76 to 112.

The bill for the protection of woollen manufactures was taken up in committee of the whole. Messrs Barney, Mallary, Dwight and Cambreleng engaged in the discussion.

STATE LEGISLATURE.

IN THE SENATE.

On Friday the 26th, no important business was matured. Several petitions were received and committed. Among others the Boston Free Bridge Corporation was committed to the committee on bridges.

On Saturday, a committee was appointed to consider the expediency of altering the laws relative to the establishment of houses of correction in this state.

A bill to incorporate the Provident Institution for Savings in the town of Charlestown passed to be engrossed in concurrence. Adjourned to Monday.

Jan. 30. Several petions were presented and committed.

Bills passed to be engrossed. In further addition to an act to incorporate the President, Directors and Company of the Asiatic Bank; in addition to the several acts regulating the Pilotage for the harbor of Boston.

The bill concerning Merchants and Factors or Agents, was taken up. and after discussion the further consideration was assigned for tomorrow.

A certificate from the House relating to the choice on their part of a United States Senator, was received and read, and on motion, laid on the table.

On Wednesday, on motion of Mr Kendall, of Worcester, it was ordered, that the committee on the judiciary be instructed to inquire and report whether any alterations are necessary in the times of holding the Courts of Common Pleas.

The bill concerning Merchants and Factors, or Agents, was taken up, and, after debate, negatived in the second reading.

Bills enacted. A bill relative to the duties of Reporters of Decisions in the Supreme Judicial Court, to incorporate certain persons as Trustees of the Parochial Funds of the Calvinistic Society in Worcester.

IN THE HOUSE OF REPRESENTATIVES.

On Saturday, Jan. 27th, several bills passed stages, but no important business was finished. The following instructions to the committee on the judiciary are of general and public interest.

This committee was instructed to inquire into the expediency of limiting the tenure of the several offices of Register of Probate and County Attornies. The same committee were instructed to inquire into the expediency of providing by law for divorces for the cause of habitual drunkenness. Also, to inquire into the expediency of increasing the number of Justices of the Court of Common Pleas, and enlarging their jurisdiction, both in civil and criminal cases—and making such division of the business now performed by the Supreme Judicial Court and the Court of Common Pleas, as shall relieve the Justices of the Supreme Judicial Court from their severe and onerous labors, and insure a more prompt administration of justice.

Petitions of Jonathan Simonds and others, for a law requiring notice of attachments on real estate to be given to town or city clerks, and by them recorded or certified—New Salem Academy, for pecuniary aid—were presented and committed.

A memorial of a committee of sundry inhabitants of Charlemont, praying for surveys of a route or routes for a Railway through the Commonwealth, was presented and committed.

The Speaker laid before the House a communication from the Secretary of the Commonwealth, transmitting a statement of the endowments which have been made to the several Colleges, by this government, which was ordered to lie on the table, and be printed.

Pursuant to assignment, the House proceeded to ballot a third time for the choice, on their part, of a senator in the Congress of the U. States; the whole number of votes was 219—necessary to a choice, 110—Elijah H. Mills had 119.

So the House adhere to their former votes. Sent up for concurrence.

BILLS ENACTED. A bill relating to the duties of reporters of decisions in the Supreme Judicial Court, to incorporate certain persons as Trustees of the Parochial Funds of the Calvinistic Society in Worcester.

On motion of Mr Adams, of Boston, the report of the select committee on the expediency and practicability of constructing a Railway from Boston to the Hudson River, was taken up, and assigned to Tuesday next, 11 o'clock, for consideration.

On motion of Mr Hobart, of Hanson, it was ordered, that Messrs Hobart, Simpson of Boston, and Waters of Salem, be a committee to consider the expediency of prohibiting the transaction of Insurance business within this state, by the agents of Insurance Companies incorporated by other states.

On Wednesday the resolve for purchasing Rees' Encyclopedia for the library of the General Court, passed in concurrence.

The following bills passed to be engrossed—

A bill to incorporate the Salem Charitable Marine Society.

—— to incorporate the proprietors of the Nantucket Lyceum.

—— in addition to an act directing the settlement of the estates of persons deceased, and the conveyance of real estate in certain cases.

—— to incorporate the proprietors of the Norfolk House.

—— to incorporate the proprietors of the Exchange Coffee House.

The resolve on the petition of the Bunker Hill Monument Association was called up for consideration, read a second time, and ordered to lie on the table; and the petition of the Bunker Hill Monument Association, on which the resolve is founded, was committed to the joint committee on so much of the Governor's message as relates to the state prison; sent up for concurrence.

A bill was reported by Mr Dwight of Springfield, for fixing the compensation of counsellors, senators, and representatives.

A report was made, accompanied by a resolution relative to giving aid to woollen manufactures.

Tuesday the 6th inst. was assigned for another ballot for a senator in Congress.

FOREIGN INTELLIGENCE.

Important news from Hayti. The editor of the Genius of Universal Emancipation is indebted to his attentive correspondent at Port au Prince, for the following interesting information, received by a recent arrival at New York.

December 15th, 1826.

Since I last wrote you, things wear a different aspect. All then was mystery. I am proud to say that, with England we have formed a commercial treaty,—and I hope that America, soaring above vulgar prejudices, will awake to a sense of justice, magnanimity and her own interests. *The Government of Hayti have declined giving France the advantage of half duties;* and it is conjectured by some, that Baron Makau will visit us with a formidable force.

From Monteviedo. The brig Enterprise, which arrived here yesterday from Rio Grande, whence she sailed on the 12th Dec. brings intelligence that reports, generally credited, had reached there, via. Pernambuco, that Monteviedo had been taken, or given up by the commanding general.—*N. Y. Gaz.*

We extract from the New York papers the following intelligence, the substance of which was received by a late arrival at that place.

Nothing appears to have transpired respecting the intentions of the French government in regard to the recent measures of the British government for supporting Portugal. The French cabinet held long sessions daily, and the stocks had fallen about three per cent. The Etoile published the whole details, and Mr Canning's speech, without one word of comment.

The letters from Havre state that no excitement had been produced there by the intelligence from England, as it was believed the proceedings of the British government were adopted with the knowledge and sanction of the French Cabinet. The Havre market was not affected by the news.

On the other hand, it is stated, or intimated, in the Journal of Commerce, that great dissentions exist in the French cabinet—that the party attached to the jesuits is the most powerful and will not coincide in the pacific designs of the minister, Mr Villele—and that war will certainly ensue.

The same paper states, that 2000 stand of arms for the royalists who have entered Portugal, were furnished from the French garrisons in Pampeluna, and with the knowledge of the French ambassador at Madrid.

There are no later advices from Portugal than were received from England. The papers contain the particulars of the capitulation of Braganza to the Royalists, who act in the name of Don Miguel.

Don Miguel is said to have issued a declaration, disavowing explicitly the proclamation made in his name by the royalists when they entered Portugal.

Spain. Madrid dates to Dec. 4th, on which day his majesty rode into the town smoking a cigar with quite an air: a certain sign of his being in good health.

Portugal. Report says that Lord Beresford is to take command of the Portuguese troops. He had had several conferences with the minister at war, and it was determined that the army should be put on the same footing as it was twelve years ago.

From Lisbon. Capt. Parker, of the barque Elizabeth, arrived at New Bedford, 26th, from Lisbon, reports that there was no news when he sailed, Dec. 7th, and that the troops from England had not arrived.

Italy. The Austrian army will be withdrawn by the middle of the year 1827.

Greece. A letter dated at Napoli, Oct. 13th, says: "An English vessel which arrived yesterday from Constantinople, brought to the Committee of the National Assembly, (the Committee of Thirteen,) a letter from Mr Stratford Canning, in which that minister informs them—'That he has received the instructions he expected, touching an arrangement between the Porte and Greece, and that they contain precise orders to make to the Turkish ministry propositions founded on the demands of the Greeks; that the negotiations between Russia and the Porte were to be concluded on the 7th of Oct. and that he would take care to make known the result to the members of the committee; and that in case of an amicable arrangement between the two empires, the Russian ambassador would proceed immediately from Akermann to Constantinople, to terminate as promptly as possible the affairs of Greece.'

The despatch is signed, "your friend and servant, Stratford Canning." The Augsburg Gazette adds, that in a subsequent conference with Capt. Hamilton, Mr C. stated, that the assurances from France were favorable, and that he augured well of the negotiations at Constantinople.

The Austrian Admiral, Paulucci, has been recalled. A vessel from Tscheme reports, that the Egyptian fleet, of 100 sail, was off Navarino. It is said to carry no troops.

In the private conventions between Russia and the Porte, it is agreed that the hospodars of Moldavia and Wallachia shall be approved of by those two powers, who will never agreed on the subject.

Turkey. Executions still continue at Constantinople. Mr Stratford Canning has obtained satisfaction for an insult shown to his guard; and has accepted for his new guard a detachment of the new troops, in place of the Jannissaries, though it is to be only temporary. In the mean time he awaits the arrival of M. Ribeaupierre with impatience, in order to terminate the negotiations concerning Greece.

Extract of a letter from Havana, dated Jan. 11.
"Com. Porter has taken a schr. from Africa, which had previously landed three hundred slaves on the coast of Cuba. This schr. and the brig Hercules, before taken, are carried into Key West."

DOMESTIC INTELLIGENCE.

An interesting letter, addressed to the Editor of the North American Review, by the venerable Col. Pickering of Salem, on the subject of the battle of Germantown, is just published in the National Intelligencer.

A letter from our correspondent at Bordeaux, dated Dec. 15, says—"Every appearance indicates a convulsion in Europe. Portugal and Spain will probably be once more a scene of violence, and how far it may extend, time alone will decide. Reports follow each other rapidly, but no event of material importance has occurred to my knowledge.—*N. Y. paper.*

Officers of the Boston Mechanic Institution.—President, Nathaniel Bowditch. *Vice Presidents,* Daniel Treadwell, David Moody, Solomon Willard. *Recording Secretary,* Francis C. Whiston. *Corresponding Secretary,* George B. Emerson.—*Treasurer,* Stephen Fairbanks. *Directors,* Ebenezer Bailey, George Baldwin, Alpheus Cary, Timothy Claxton, John Cotton, George Darracott, H. A. S. Dearborn, Phineas Dow, James K. Frothingham, William Lyman, Charles W. Moore, Alexander Parris, Charles C. Starbuck, Ezra Stone, William Sturgis, John W. Webster.

This association consists of such mechanics, and others as are friendly to the promotion of science and the arts. Its object is the cultivation of useful knowledge, by the aid of lectures, and such other means as may be found expedient. To place the benefits to be thus derived within the reach of all classes in the community, it is provided by the constitution that the fee for admission shall be only two dollars, with an annual assessment of the same amount.

Any person desirous of becoming a member of the institution is requested to hand his name to one of the officers.

Institution for Savings. The twentieth semi-annual Report of the Treasurer, (James Savage, Esq.) of the Provident Institution for Savings, in Boston, is just published. The number of deposits since the last report are 2237, amounting to 99,067. The new accounts opened have been 711; a greater number than in any former half year except one.

The amount of the accumulating fund is now $30,436 38. Since last July it has increased $4,308 46.

Great credit is due the treasurer for his persevering efforts, in examining the books issued to depositors by his successors, in order to reduce the suspense account. This account amounts now to only $508 63.

The foot of the treasurers account current is $781,002 06. The number of depositors is 5734. The amount of their deposits, with the dividends declared due, is $736,972 84. Upwards of $130,000 of this is in United States stocks; $106,884 in city of Boston notes and stocks, and the remaining part principally in stock of the Boston Banks, and in notes secured by a pledge of stocks, at 90 cents per dollar.

"A general course of prosperity," says the Report, "has attended this extensive charity, and its hold on the confidence of the persons, who enjoy its advantages, is perfect, as the fact of the constant increase of our open accounts, now exceeding five thousand seven hundred in number, must prove to the trustees. Our division of profits to be made next July to all those whose money has been deposited from one to five years, according to rule 12th, will undoubtedly afford evidence equally satisfactory to depositors."

Dr Stephenson of this city has translated from the French, a valuable work, entitled, "Orfila upon Poisons and Asphyxies." It is recommended as a work adapted to common use in families, as it is divested of all *technical* terms, and as the remedies prescribed are such as are always at hand in every family.

It is stated in the Boston Patriot, that the Hingham Gazette, a respectable paper just established in that town, completes the number of *sixty* newspapers now published in this commonwealth. Twenty seven of this number are published in Boston.

Bangor, Jan. 25. The weather has been quite cold for the week past; on Saturday morning last the mercury sunk to 22 degrees below zero. There is said to be three feet of snow upon a level throughout the county. The sleighing in this vicinity is excellent.—*Reg.*

The sum of $700 has been subscribed for the relief of the Alexandria sufferers, by the members of the House of Representatives who opposed the passage of the bill appropriating $20,000 for the same benevolent object.

The Legislature of Kentucky has passed an act extending to all the indigent deaf and dumb of the nine States of the valley of the Mississippi, the benefits of the Kentucky Asylum, on the same terms as to those of Kentucky itself.

We learn from the New York Commercial Advertiser that our government has ordered a vessel of war to proceed, forthwith, to the eastern coast of Colombia, for the protection of American citizens and property, in case of need.

The subscriptions for stock in the company for improving the navigation of Connecticut river, were opened at Hartford on the 10th inst. and during that and the following day, $100,000 were subscribed by the citizens of Hartford.

Ohio.—By official returns it appears that the eight members of Congress who voted for President Adams, are re-elected. The administration candidates in the whole state received 55,543 votes, being more than three times as many as Gen. Jackson received in the Presidential election.

In his Message to the Legislature of Ohio, the Governor states that the present free population of that state amounts to 800,000, and that the grand total of souls is more than a million. Twenty years ago the population of that state was estimated at only 46,000.

Maryland. The Governor of Maryland, in his late message to the Legislature, pays a marked compliment to the wisdom and integrity of Mr Adams' administration, and expresses the entire satisfaction of the people with it. Immediately after the speech was published, he was re-elected Governor, by an almost unanimous vote of the Legislature, having *eighty-four* of *eighty-six* votes.—*N. H. Journal.*

The New York subscriptions in cash for the suffering Greeks, amount already to *six thousand dollars,* besides food and clothing.

Missouri. Thomas H. Benton has been re-elected to the U. S. Senate, for six years from the 3d of March next.

New Orleans. It is now 23 years since the purchase of Louisiana. New Orleans had then about 1000 houses and 8000 inhabitants. Now there are 6000 houses, and 50,000 inhabitants. The exports this year are expected to be, 300,000 bales of cotton, 100,000 barrels of flour, 40,000 hogsheads of sugar, 20,000 of tobacco, 4,000,000 pounds of lead, and many other articles of great value, and in large quantities.

Governor Tyler, of Virginia, has accepted the appointment of senator in Congress, in the place of Mr Randolph.

Mr G. W. Crump, a representative in Congress from the District in which Mr Randolph resides, made an address to his constituents and proposed to resign his seat in Congress for the purpose of giving them an opportunity of bringing Mr Randolph into the house in his place.

The Grand Jury of the county of Monroe, New York, has presented the Jail in Rochester, as a *public nuisance.* The building is 24 feet by 37, with a hall of 6 1-2 feet width, running lengthwise, and the remaining space divided into five cells on each side. In 6 of these cells are huddled together 29 persons, old and young, convicted and unconvicted, promiscuously.

It appears from the Missionary Herald of the last month, that by a late decision of the Board of Commissioners for Foreign Missions the Foreign Mission School at Cornwall, Conn. is to be discontinued.

North Carolina Bible Society. The Anniversary of the North Carolina Bible Society was held at Raleigh, on the 7th inst. and an appropriate sermon delivered by the Rev. Mr Hammet, minister of the Methodist church of Petersburgh.

American Education Society. The receipts into the treasury of that society during the mouth of December, exclusive of many articles of clothing, amounted to $1029 17.

American Home Missionary Society. During the first eight months of the existence of this society, eight thousand dollars have been received into its treasury.

Erratum. In the "extract from a Clergyman's Diary," of last week, ninth line of the last paragraph but one, for *profess* read *possess.*

MARRIAGES.

In Gloucester, Mr Robert Rogers, of Concord, N. H. to Miss Sarah Lane.

In Salem, Capt. George Dodge to Miss Orriane Hale.

DEATHS.

In Taunton, Mrs Nancy Sproat, widow of the late James Sproat, Esq. aged 60.

In Manchester, Mrs Ann Burgess, aged 27, and her infant child.

NEW PUBLICATION.

THIS DAY published by N. S. SIMPKINS & CO, Court-street, *THE CHRISTIAN VISITANT, or RELIGIOUS MISCELLANY,* No. 1, for January and February.

CONTENTS.

Editorial Address—Address to Christians of different Denominations—New Year's Address—The Bible—Meditation—Public Worship—Spiritual Nature of Christianity—Are you a Christian—Difference of Opinion—True Candor—Nature of Christian Faith—Christ Stilling the Tempest—Winter—Belief in the Bible—Praise.

Extract from the Prospectus.

Notwithstanding the numerous religious publications of the present age, it is thought by many that a work of a more *practical* nature, standing aloof from the area of polemic divinity, may be useful, and indeed is greatly needed. Such a work is contemplated in the present attempt.

It will be the aim of the CHRISTIAN VISITANT strenuously to enforce those great truths, on which Christians are generally agreed. Leaving to other publications the discussion of controversial topics, it is the design of this, to promote the *spirit of practical piety* and of candor, union and love among Christians of different denominations, to prompt them, so far as they *have already attained, to walk by the same rule, to mind the same thing,*—love to God and love to man—a vital belief in Jesus Christ as the Saviour—grateful obedience to his requirements and a faithful imitation of the *example* he hath set us, "that we might follow his steps," to cherish on points of difference, a becoming sense of human fallibility,—a due regard to the rights of conscience,—a deep sense of human accountability——a decided preference of practice to theory; enforcing this great principle, that religion has more to do with the *heart* than the head. In a word, it would press upon the attention a *practical* regard to religion, and aim to convey to the mind such a *deep sense,* such an *impressive* view, of the duties we owe to God, to man, and to ourselves, as may come home to the heart, and influence the life to obedience from christian views and motives.

In addition to original communications, selections will be made, so far as comports with the nature and design of this work, from various religious publications, of different denominations.

CONDITIONS.—The work will be issued once in two months, and contain from 36 to 48 pages duodecimo, price to subscribers $1 per year, payable in advance, or $1 50 at the end of the year, after which, should encouragement be given, it may appear monthly.

Subscriptions received at *Hilliard, Gray & Co. Lincoln & Edmands,* and at the publishers, at which places the work may now be had. Jan 25.

UNITARIAN TRACTS.

BOWLES & DEARBORN, 72 Washington street, having been appointed General Agents to the *American Unitarian Association,* will supply Agents, subscribers and others, on liberal terms. They have for sale the following Tracts which have been published by the Association:—

A letter on the Principles of the Missionary Enterprize.

One Hundred Scriptural Arguments for the Unitarian Faith.

The faith once delivered to the Saints.

On Human Depravity—By Edmund Q. Sewall.

On Religious Phraseology.

Omniscience, the attribute of the Father only. By Rev. Joseph Hutton.

The Unitarians Answer. By Rev. Orville Dewey.

A Discourse on the evidences of Revealed Religion. By William E. Channing, D. D.

Causes of the Progress of Liberal Christianity, in New England.

Remarks on a popular Error, respecting the Lord's Supper. By F. W. P. Greenwood.

*** Subscriptions to the American Unitarian Association received as above. Any person who pays to the Association the sum of one dollar or more, per year, is entitled to receive one of each of the Tracts as long as his subscription continues.

Jan 5 6tis

JUST PUBLISHED

AND for sale by *T. BEDLINGTON,* 31, Washington-street, a new edition of six discourses, on Universal Damnation (or condemnation) and Salvation, clearly proved by the scriptures of the Old and New Testament, by a venerable Clergyman of Connecticut, of the Episcopal Church.

To which are added a few observations by a Layman. This work is earnestly recommended to all that desire to know the will of God, as revealed in the scriptures in relation to our future welfare.

The present editor, being confident in his own mind that the majority of the Christian world have long remained in error on this most important subject.

Also, for sale by *A. Brown,* Charlestown, in the square, and by *Hilliard, Gray & Crocker; & Brewster; Eben Davis;* and the booksellers generally. Jan 27

MR LITTLE'S SERMON.

JUST received and for sale at 81 Washington street, "A Funeral Sermon, on the death of John Adams and Thomas Jefferson, Ex-Presidents of the United States, preached on Sunday evening, July 16, 1826, in the first Unitarian Church, Washington City. By Robert Little."
jan 13

THE TWO BIRTH DAYS.

JUST Published at 81 Washington Street, THE TWO BIRTH DAYS, a Moral Tale; by the author of the Factory Girl, James Talbot, The Badge, &c. D2 istft

MR SULLIVAN'S REMARKS.

JUST Received. "*Remarks on a Sermon,*" published by the Rev. ISAAC ROBINSON, Pastor of the Church in Stoddard, N. H. illustrating the Human and official inferiority of, and Supreme Divinity of Jesus Christ." By T. R. SULLIVAN, Pastor of Keene Congregational Society. dec 30

POETRY.

TIME'S CHANGES.

I saw her once—so freshly fair,
That, like a blossom just unfolding,
She opened to life's cloudless air,
And nature joy'd to view its moulding;
Her smile, it haunts my memory yet—
Her cheek's fine hue, divinely glowing—
Her rosebud mouth—her eyes of jet—
Around on all her light bestowing:
Oh! who could look on such a form,
So nobly free, so softly tender,
And darkly dream that earthly storm
Should dim such sweet, delicious splendor?
For in her mein, and in her face,
And in her young step's fairy lightness,
Naught could the raptur'd gazer trace
But beauty's glow, and pleasures brightness.

I saw her twice—an altered charm—
But still of magic, richest, rarest,
Than girlhood's talisman less warm,
Though yet of earthly sights the fairest:
Upon her breast she held a child,
The very image of its mother;
Which ever to her smiling smiled,
They seem'd to live but in each other;
But matron cares, or lurking woe,
Her thoughtless, sinless look had banish'd,
And from her cheek the roseate glow
Of girlhood's balmy morn had vanished;
Within her eyes, upon her brow,
Lay something softer, fonder, deeper,
As if in dreams some vision'd woe
Had broke the Elysium of the sleeper.

I saw her thrice—Fate's dark decree
In widow's garments had array'd her;
Yet beautiful she seem'd to be,
As even my reveries portray'd her;
The glow, the glance had pass'd away,
The sunshine, and the sparkling glitter;
Still, though I noted pale decay,
The retrospect was scarcely bitter;
For, in their place a calmness dwelt,
Serene, subduing, soothing, holy;
In feeling which, the bosom felt
That every louder mirth is folly—
A pensiveness—which is not grief;
A stillness—as of sunset streaming—
A fairy glow on flower and leaf,
Till earth looks like a landscape dreaming.

A last time—and unmoved she lay,
Beyond life's dim, uncertain river,
A glorious mould of faded clay,
From whence the spark had fled for ever.
I gazed—my breast was like to burst—
And, as I thought of years departed,
The years wherein I saw her first,
When she, a girl, was lightsome hearted.—
And, when I mused on later days,
As moved she in her matron duty,
A happy mother, in the blaze
Of ripen'd hope, and sunny beauty,—
I felt the chill—I turn'd aside—
Bleak desolation's cloud came o'er me,—
And being seem'd a troubled tide,
Whose wrecks in darkness swam before me.

Blackwood's Magazine.

EDUCATION.

The following Report will give our readers a better view of the plan and objects of the proposed institution for the instruction of teachers, than anything which has yet appeared. We are glad to hear the committee speak in so decided a tone of approbation, of an undertaking from which so much good may be expected to result.

House of Representatives, Jan. 17, 1827.—The select committee, to whom was referred "so much of His Excellency the Governor's Message as relates to the subject of a seminary for the instruction of school teachers," and to whom was also referred the memorial of James G. Carter upon the same subject, respectfully report the accompanying bill.

They also ask leave to report farther, that although legislative enactment upon the subject submitted to their consideration be entirely new, yet the attention of the community has been so repeatedly called to it, that public opinion concerning it may with safety be said already to have become unquestionable settled. Discussions in regard to it have been carried on for a considerable period past in this and the neighboring states.

At first, the views taken of it were necessarily indefinite; and although the sentiment has become general, that an institution for the instruction of school teachers would be of incalculable benefit, yet, as one had developed a plan, by which the object could be accomplished, the whole subject seemed to be impressed with a visionary and impracticable character. Recently, however, attempts have been made, and, as your committee believe, with great success, to reduce these general views to a standard of practical utility. Men have been induced to bestow their thoughts upon the subject, who,—from their situation in the community—from their acquaintance with the science and practice of education—from their deep sense of the wants of the public, made apparent more particularly by the failure of many successive attempts to improve the character and elevate the standard of the free schools—and from the loud complaints which have been uttered on all sides, of the deficiency of good school masters—might very naturally have been selected as specially fitted to examine and investigate the subject, and to apply the proper remedies. The consequence has been, that several plans of a school of instruction for the purposes contemplated have already been presented to the public, and your committee have very fortunately been able to avail themselves of the fruits of extensive researches in the premises.

The committee have had their attention called more particularly to the statements and explanations of the memorialist, whose petition has been before them. From a mature consideration of his plan of instruction, they are unanimously of opinion, that it is entirely practical in its character, simple in its details, and peculiarly calculated to develope the powers of the mind, and that the studies it requires are brought wholly and appropriately within the pale of downright utility. It is unneccessary here to go beyond a mere outline.

The attention of the student is to be called primarily to a course of reading upon the subject of education: he is to be instructed thoroughly in all the branches pertaining to his profession, particularly in all that portion of solid learning calculated to fit him to communicate the knowledge required in the common free schools in the country. A peculiar character of usefulness will be stamped upon the institution proposed by connecting with it an experimental school, consisting entirely of young children pursuing the ordinary routine of instruction. Here the student will see the whole course of management and discipline requisite in a school placed obviously and palpably before him. Theory and practice will thus be intimately blended, and the student be led gradually into a knowledge of his appropriate duties, in precisely the same manner in which tact and capacity are acquired in all the other pursuits of life. Indeed, the institution contemplated amounts simply to an attempt to bring the business of school-teaching into a system, from which it has heretofore, alone and most unaccountably been excluded.

Whilst the committee incline to the opinion, that this institution should be detached entirely from all other pursuits, and be devoted wholly and distinctly to the simple object in view, they would not be considered as deciding definitely that it could not be safely connected with some of the literary establishments of the state. Some undoubted advantages—particularly those of concentrated effort and action—will, in the opinion of the committee, give an institution of the former character a decided superiority over one of the latter description. In all probability, the wants of the public will require both to be resorted to.

In regard to details generally upon the subject, the committee believe they may with great propriety be left to the discretion and judgment of the board of commissioners, whose appointment is provided for in the accompanying bill. A sufficient object will now be gained, if the legislature can be satisfied that the plan, in its character and principles, is feasible and practicable. Its simplicity cannot but be seen to be peculiarly distinguishing.

It needs at this time neither argument, nor an exhibition of facts, to demonstrate to the legislature, that the free schools of the commonwealth are not such as they ought to be—that they fail most essentially, of accomplishing the high objects for which they were established, and towards the support of which so large an amount of money is annually raised amongst the people. Upon this subject public opinion is fully settled.

Nor is there any difficulty in arriving at the true cause. Can it, in the large majority of cases, be traced to any other than the incompetency of teachers? And in this fact there is nothing mysterious. Can the teachers be otherwise than incompetent, when no pains are taken to instruct them in the business of their profession—when, in one word, they are not reputed or constituted a profession?

The great and leading object of school teachers should be, to learn how to communicate knowledge; yet, although the statutes of the state require them to be thoroughly examined as to their qualifications, it is hardly necessary to remark, that their capabilities in reference to the important object alluded to are, and must be, from the very nature of the thing, kept entirely out of sight. And this state of things must, in the opinion of the committee, continue, and indeed grow worse and worse, until some provision is made for bringing about an end of so much consequence.

The several towns in the commonwealth are obliged by law to raise money for the support of schools: the sums contributed by the people for this purpose are of immense amount. Is it not beyond question the sacred duty of the legislature to see to it, that these contributions are made in the highest possible degree serviceable? Ought it not as a matter of course to be expected that the people will complain if the government are inactive and indifferent, where such is the stake? In what more suitable and rational way can the government interpose, than in providing the means for furnishing the schools with competent instructors—and in encouraging the establishment of seminaries, whose object shall be to teach the art of communicating knowledge?

Your committee ask the attention of the legislature to the ready patronage, which in past time, has been extended to the interests of learning in the higher institutions. They dwell, and the legislature, and the people whom they represent, cannot but dwell, with proud satisfaction, upon the cheering recollections, which the bare allusion cannot fail to bring up. In time gone by, the fathers of the commonwealth have not been unmindful of the claims which the interests of literature have presented. These claims have not been disallowed.

But it is obvious to remark, that the patronage of the state has hithertofore uniformly been extended to the higher institutions alone. No hearty interest has ever been manifested, at least in the form now contemplated, in the success and improvement of the free schools of the land. Your committee ask, and ask with great confidence, whether the time has not arrived, when an efficient and fostering hand should be held forth by the legislature to these important institutions? The object in view, it will not be deemed invidious to remark, is not for the benefit of the few, but of the many, of the whole. We call the attention of the legislature to this pervading interest—the interest of the mass of the people; we ask them to cherish, encourage, and promote it; we ask them to let this community see that they are themselves in earnest in their endeavors to advance their true welfare.

Nor can the influence of education in the maintenance of our republican institutions here be overlooked. It is upon the diffusion of sound learning that we must mainly depend, if we mean to preserve these institutions healthful and enduring. These interests are intimately and deeply connected. But for the great purposes in view, the learning to be diffused, must be that, which can be brought home to the business and bosom of every individual in the land. It is the every day, the common-sense instruction, which we must scatter abroad. All must be thoroughly educated, in order that all may be truly freemen.

No words, in the opinion of your committee, can sufficiently express the magnitude and importance of this subject. It is one, upon which the attention of the legislature of Massachusetts should be particularly fastened. To Massachusetts it eminently pertains to take the lead in a project, which cannot fail to accomplish so much in advancing the character, and securing the prosperity of the free schools. Here the system was first adopted. The pilgrims, from whom we derived honorable descent, placed the first hand upon the work. It belongs to the descendants of those pilgrims, and upon the ground where they trod, to finish and sustain it.

For the Committee,
W. B. Calhoun.

MISCELLANY.

THE ORPHAN.

Where shall the child of sorrow find
A place for calm repose?
Thou Father of the fatherless,
Pity the Orphan's woes.

What friend have I in heaven or earth,
What friend to trust, but thee?
My father 's dead, my mother 's dead,
My God, remember me!

Thy gracious promise now fulfil,
And bid my troubles cease;
In thee the fatherless shall find
Both mercy, grace, and peace.

I 've not a secret care or pain,
But he that secret knows:
Thou Father of the fatherless,
Pity the Orphan's woes!

A very sweet and plaintive voice sang these words. I could not at first discover from whence or from whom it proceeded. It was a beautiful moonlight evening in the month of September, and being a stranger in the village to which my walk had extended, I approached the church, which stood upon a hill at some distance from the houses, proposing to myself the pleasure of a lonely contemplation among the graves of the departed. I had scarcely arrived at the gate which stood opposite to the church porch, when the above verses were softly sung by some person not in sight. Fearful of interrupting this artless hymn, which was evidently accompanied by broken sighs, as of one weeping not far off, I stood still to listen.

At that moment a poor girl, apparently about fifteen or sixteen years of age, came from behind a projecting part of the church, and soon returned again, without discovering that she was observed and overheard.—I could not help feeling a momentary concern lest my approach might terrify, or at least disturb the feelings of the distressed girl, who seemed to be overcome with much affliction of heart.

Whilst I was gently opening the gate, she again sang the two last lines as before:

Thou Father of the fatherless,
Pity the Orphan's woes.

At that moment the noise of the gate shutting, after I had passed through, caught her ear; she came forward, somewhat startled, and said, "Who is there?" "One that can feel for the fatherless, and pity the orphan's woes. Do not be afraid, but tell me whether the words you have been singing, are applicable to your own case? Are you deprived, by the providence of God, of your own parents?"

Bursting into tears, she said, "Indeed, Sir, I have lost them both, and am left without a friend on earth."

"But I trust not without a friend in heaven."

"I hope not, Sir," said the girl, "but my heart is very heavy. It is not a fortnight since my poor mother was laid in that grave beside my father, who died last year."

"And what brings you here to-night?"

"Sir, I come here as often as I can, at an evening, when my day's work is over to look at these two graves, and think about my dear father and mother. They were the best that any poor child ever had; and my greatest comfort is to come here by myself, and think over all their kindness, and love to me while they lived." Tears again prevented her saying more.

"And where did you learn that hymn which I heard just now?"

"Sir, it is one that the minister of our parish made for some children in the Sunday school, who lost their father and mother a few years ago; he called it, 'The Orphan's Hymn,' and we sometimes used to sing it at church and at school. But I did not know then how soon it would be my own turn to feel the same loss, and sing it for myself.—But it is the Lord that hath done it, and I desire to submit to his will."

"Did your parents bring you up in the fear of God, and the knowledge of his blessed gospel?"

"Oh! yes Sir, it was all their wish and pains to do so. They loved and feared God themselves; and they did all that lay in their power to teach me to do so too."

"And I hope from what you say, that their instructions have not been in vain.—You can read and know the value of God's word."

"I hope I do, Sir; I have learned from it, how good Jesus Christ has been to sinners. Poor, friendless, and distressed as I am, I would not part with the hope which the word of God gives me, for all the world. My mother told me——(here she with much difficulty went on,) my mother told me a little before she died, that she had nothing to leave me but a blessing, a bible, and the prayers which she had been offering up for me, ever since I was born. But, she said, that is enough if God is but pleased to accept them. Indeed, Sir, you cannot think what a good mother I have lost. And now I am obliged to live with some neighbors, who use me very hardly, and force me to work beyond my strength, to get bread to eat. Sir, I have now no father nor mother to take care of me, nor feel for my difficulties, and teach me the ways of God as they used to do. I am young and inexperienced; and I am afraid, lest, without a guide, I should fall into errors and snares, which their kind care might have prevented."

"Let this be your comfort, when father and mother forsake you, then the Lord will take you up. For God is the helper of the fatherless, and has given an encouraging promise to the believing parent, that he may leave his fatherless children, and God will preserve them alive."

"Those," said the girl, looking up with great earnestness, "were the last words my dear mother spoke to me; I can never forget them."

Highly pleased with the strong marks of filial piety and dutiful affection, which this interesting young person manifested, I asked her what prospects she had for her livelihood. She said, "Her wish was to enter into the service of some pious family, if the goodness of God should lead her into such a situation."

I was strongly prepossessed with the simple and unaffected declaration of her sentiments, and viewed the circumstances of my seemingly accidental meeting with her, as a providential opportunity of rendering a service to a young and unprotected girl. I therefore offered her a servant's place in my own family, to assist in the nursery, which she joyfully accepted.—*Jubilee Her.*

Unpublished letter of dr franklin.—The following characteristic letter of Franklin, which, we believe, has never yet been published, was communicated, to Mr Schwartz, of Hamburgh, by a nephew of Dr Price, who found it among his uncle's papers. The friend who has sent it to us for publication, lately received it from Mr Schwartz, in Hamburgh. The good town, to whose history it relates, has now its steeple and bell, but, we hope, not at the expense of the parish library:

Passy, March 18, 1785.

My Dear Friend,—My nephew, Mr Williams, will have the honor of delivering you this line. It is to request from you a list of a few good books, to the value of about twenty-five pounds, such as are most proper to inculcate principles of sound religion and just government. A new town in the State of Massachusetts, having done me the honor of naming itself after me, and proposing to build a steeple to their meeting-house, if I would give them a bell. I have advised the sparing themselves the expense of a steeple at present, and that they would accept of books instead of a bell, sense being preferable to sound. These are, therefore, intended as the commencement of a little parochial library for the use of a society of intelligent respectable farmers, such as our country people generally consist of. Besides your own works, I would only mention, on the recommendation of my sister, "Stennet's Discourses on personal Religion," which may be one book of the number, if you know it and approve of it.

With the highest esteem and respect, I am ever, my dear friend, yours most affectionately. B. Franklin.

Rev. Dr Price.

U. S. Literary Gaz.

Allegorical. A traveller setting out upon a journey, was assailed on the road by curs, mastiffs and half grown puppies which came out of their kennels to bark at him as he passed along. He often dismounted from his horse to drive them back with stones and sticks into their places. This operation was repeated every day, and sometimes as often as twenty times a day. The consequence was, that more than half the traveller's time was consumed in chasing these dogs and puppies. At last he was overtaken by a neighbor, who was going the same road, but who had set out a long time after him. The latter traveller was very much surprised to find the other no farther on his journey; and on hearing the reason, "Alas," said he, "is it possible that you have lost your time and wasted your strength in this idle occupation? These same animals have beset me all along the road, but I have saved my time and labor by taking no notice of their barkings; while you have lost yours in resenting insults which did you no harm, and in chastising dogs and puppies whose manners you can never mend."

Perseverance,—*Macklin's Advice to his Son.* I have often told you that every man must be the maker or marrer of his own fortune. I repeat the doctrine. He who depends upon incessant industry and integrity, depends upon patrons of the noblest, the most exalted kind. They are creators of fortune and fame, the founders of families, and never can disappoint or desert you.—They control all human dealings, and turn even vicissitudes of fortune's tendency to a contrary nature. You have genius, you have learning, you have industry at times, but you want perseverance; without it, you can do nothing. I bid you wear this motto in mind constantly—"Perseverance."

MILTON'S PROSE.

JUST Published by BOWLES & DEARBORN, 72 Washington-street, Boston, "A Selection from the English Prose Works of John Milton. With a Preface, by *Francis Jenks.* 2 Vols. 12mo.

Milton's prose has hitherto been nearly inaccessible to the American public. Of his English prose, about all that is valuable may be found in this Selection. It contains nine of his best works entire, and five which are abridged, almost wholly by leaving out mere citations and explanations of texts of scripture. The Preface, which is intended as a key to the work, contains an account of all his prose works, English and Latin, with the most interesting parts of the very few pieces omitted in the text. In the Preface, too, will be found an interesting letter of Milton's, which has never yet appeared in any collection of his works. The public, therefore, is presented with as complete a body of his English prose, as, perhaps, is desirable.

As it may be doubted, however, whether many are not ignorant even of the existence of these treasures, it may be well to subjoin the opinions entertained of them by the learned.

"Let us turn," says Nathan Drake, "to the manly and majestic diction of Milton, whose prose works, owing to the controversial nature of their contents, [no objection in this land of freedom where his noble sentiments find an echo in every bosom,] have been too much neglected. Than the style of Milton, however, in these his polemic writings, nothing frequently can be more lofty, sonorous, and strong; his words are pure and of native growth, and *** it may without fear of contradiction, be asserted that no author, previous to the restoration has written with greater energy or purity." He elsewhere speaks of his "majesty and strength," his "sublime energy and force."—*An Essay on the Progress and Merits of English Style," by Nathan Drake, author of "Literary Hours," &c.*

"It is to be regretted that the prose writings of Milton should, in our time, be so little read. As compositions, they deserve the attention of every man, who wishes to become acquainted with the full power of the English language. They abound with passages, compared with which the finest declamations of Burke sink into insignificance. They are a perfect field of cloth of gold. The style is stiff with gorgeous embroadery. Not even in the earlier books of Paradise Lost, has he ever risen higher than in those parts of his controversial works, in which his feelings, excited by conflict, find a vent in bursts of devotional and lyric rapture. It is, to borrow his own majestic language, a seven-fold chorus of hallelujahs, and harping symphonies.'"

Edinburgh Review, No. 84.

"We close our brief remarks on [Milton's] prose writings, with recommending them to all who can enjoy great beauties in the neighborhood of faults, and who would learn the compass, energy, and richness of our language; and still more do we recommend them to those, who desire to nourish in their breasts magnanimity of sentiment and an unquenchable love of freedom. They bear the impress of that seal, by which genius distinguishes its productions from works of learning and taste. The great decisive test of genius is that it calls forth *power* in the souls of others. It not merely gives knowledge, but breathes energy. There are authors, and among these Milton holds the highest rank, in approaching whom we are conscious of an access of intellectual strength. A virtue goes out from them. * * * The works which we should chiefly study, are not those which contain the greatest fund of knowledge, but which raise us into sympathy with the intellectual energy of the author, and in which a great mind multiplies itself, as it were, in the reader. Milton's prose works are imbued as really, if not as thoroughly, as his poetry, with this quickening power, and they will richly reward those who are receptive of its influence."—*Christian Examiner, No.* 13.

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